

King George for Ever:
O R,
DUNTON'S SPEECH
K T O T H E
PROTESTANT ASSOCIATORS
O F
Great-Britain:

But more especially to those of the *Tower-Hamlets*, with whom he has enter'd into a voluntary and strict Association, to Defend his Majesty's just Title to the British Crown, against the *Pretender* and all his Adherents.

With a Copy of that Loyal Association which Mr. *Dunton* sub'crib'd, and is the Subject of this SPEECH.

To which is added,

The Neck-Adventure; or, The Case and Sufferings of Mr. *John Dunton*, for daring to Detect the Treason and Villany of *Oxford* and *Bolingbroke*, whilst they were *Reigning Favourites*, in his Four Essays, intituled, *The Court-Spy*, *Neck or Nothing*, *Queen Robin*, and *The Impeachment*.

The whole *Discoveries* (and *Speech*) most humbly SUBMITTED to the Consideration of King *George*, our alone Rightful and Ever-Glorious Sovereign; and INSCRIB'D to the Right Honourable the Lord Viscount *Townshend*, One of his Majesty's Principal Secretaries of State.

The only Danger the Church is in, is from those False Brethren that have Rebell'd against her.

Mr. *Lamb's* Serm. on the present Rebellion. P. 19.

London: Printed for the Author, and are to be sold by *S. Popping* in *Pater-noster-Row*, and by most Book-sellers in *Great-Britain* and *Ireland*. (Price 6d.)

TO THE

RIGHT HONOURABLE,

Lord Viscount Townshend,

One of his Majesty's

Principal Secretaries of State.

MY LORD,

I Am sensible how seemingly presumptuous 'tis to prefix a Great Name, such as that of your Lordship, to a Book, without first asking Permission to do so; and am, besides, well enough apprised of what is generally the Design, or at least, always intended to be the Design of Dedication; yet being conscious of my own innocence of both in inscribing my Essay to your Lordship, I the more easily promise my self your Lordship's Pardon; my real Intention in this Dedication, and indeed in all others of my writing, being only to point out to my Countrymen, their true Friends and Patrons; and by so doing, to vindicate my Sovereign's great Wisdom, as well as Justice, in the choice of his Ministry.

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TO THE
RIGHT HONOURABLE,
Lord Visc. *Townshend*,
One of his Majesty's
Principal Secretaries of State.

MR LORD,

I Am sensible how seemingly Presumptuous 'tis to prefix a Great Name, such as that of your Lordship, to a Book, without first asking Permission to do so ; and am, besides, well enough apprised of what is generally the Design, or at least, always suspected to be the Design of *Dedications* ; yet being conscious of my own Innocence of both in Inscribing my Essay to your Lordship, I the more easily promise my self your Lordship's Pardon ; my real Intention in this *Dedication*, and indeed in all others of my writing, being only to point out to my Countrymen, their true Friends and Patriots ; and by so doing, to vindicate my Sovereign's great Wisdom, as well as Justice, in the choice of his Ministry.

I would, *My Lord*, by this *Dedication*, (as well as by the following *SPEECH*) put all *British Affectioners* in mind, to whose Fidelity and Sincerity they owe that strongest Security of their Peace and Happiness, and of the Protestant Religion and Succession, the Treaty commonly known amongst us by the Title of *The Barrier and Guaranty Treaty*; and would likewise remind them of the vast Obligations they lie under to your Lordship for these, not only for what your Lordship did, but suffer'd on that account, for *Britain*; which are, I think, more than enough to make the Name of *TOWN-SHEND* as Glorious as any that is to be found in our *British Annals*. But if I cannot by this *Dedication* persuade others to acknowledge their Obligations, yet it will at least testify my own grateful Sence of your Lordship's never-to-be-forgotten Services to your King and Country.

Yes, *My Lord*, 'tis to You we owe the Power of *Affection* in Defence of our Civil and Religious Liberties, in our Own and Monarch's Defence, and the prospect of doing so with Success, our present unhappy Circumstances in the Rebellions and Tumults rais'd amongst us by our Common Enemies the Papists, and the Necessity that lays our Sovereign under of calling in the Aid of our Neighbouring Protestant States, does but too evidently point out our Obligations to your Lordship, to whose Wisdom we owe the *Guaranty Treaty* (before-mention'd), and the Assistance of our Foreign Friends, so needful in this Time of Danger, and all that truly love their Country, Religion, and Liberty, shall in only *Charm* Security, the Protestant Succession in the ILLUSTRIOUS FAMILY, that

now

now wish so much Right and Glory fill the British Throne; I must acknowledge that (under God) they owe all these invaluable Blessings to your Lordship's Wisdom and Fidelity. This makes the Noble Lord TOWNSHEND as much the Darling of our Friends, as it does the Aversion of our Enemies. And consequently, some Gentlemen of eminent Figure, propos'd your Lordship as the fittest PATRIOT to whom I could address the following SPEECH, as the Design of our Affection, (as well as my Speech upon that Occasion) is to defend his Majesty's just Title to the British Crown, against the Pretender and all his Adherents, according to that illustrious Example of True Honour, Loyalty, and Courage, which your Lordship has set us throughout the whole Course of your Ministry. I feel it now is too long to read.

I think myself happy in being one of the first that have publicly acknowledg'd my Grateful Sense of your Lordship's Services to your Country, (which I did at the Hazard of my Life and Fortune, in my Early Discoveries, call'd, **NECK OR NOTHING** (a)) as well as the first Man that durst publicly, and in Print, tell the late Reigning Traytors, Oxford and Bolingbroke, their Treasonable Practices to impose a Popish Pretender upon Britain; what I hazarded and suffered for so doing, let the annex'd Case (or Neck Adventure) inform your Lordship and the Publick. And tho' I'm sensible neither my **Neck** nor **Nothing** (b) will be of much use to me.

(a) My Words were, Those are ungrateful Addressers that asperse those illustrious Patriots, the Duke of Marlborough, the Lord Townshend, and Mr. Walpole. **NECK OR NOTHING**,
 pag. 4. YIMAF 2U01RTSULL

1115, nor Services, no more than my Rewards; place
me upon a Level with others of my Fellow Sub-
jects; yet I hope I may without Vanity or False-
hood say, My Sincerity, Love to my Country, and
Zeal for the Protestant Succession, as well as my
Hazards and Sufferings for them, equal any other
Man's in Britain. But this is so universally ac-
knowledg'd, both by their Friends and Enemies, that
I need not insist on it longer, since all the true Friends
to the Protestant Succession, do by their good
Wishes, and its Enemies by their peculiar, and
avowed Malice to, and frequent Threats, con-
fess I have deserved, tho' not been yet consider'd.
That I have been so long unthought of, I blame no
Man (much less my most Gracious Sovereign) but
my self, who made no Application till I had
lost my honoured Friends the late Marquis of
Wharton, and Bishop of Salisbury, since whose
much lamented Deaths, I never made an Ap-
plication to any Man, except the Honourable
Mr. Secretary Stanhope, whose most generous and
obliging Treatment of me, I shall ever most
gratefully acknowledge. And I shall presume to
hope that the Remarkable Justice I did to your
Lordship's Illustrious Character, (at a Time
when Traitors were Reigning Favourites, and 'twas
a Crime to speak well of our best Patriots) will (at
least) speak so much in my Favour, that as I was
the first Person that ventur'd Nock on Nothing
(I mean, that run more Hazards than any Man
whatsoever) to detect the Enemies to KING
GEORGE, I may not be the Last Rewarded.
But can I fear this?

WHEN *His Majesty has already Honour'd*
me with a GOLD MEDAL, as a Mark of his
Royal Favour.

WHEN Some Hundreds of my old Friends, THE LONDON QUERISTS (a) (and many of my Brother Affociators) highly carels'd and thank'd me for the great Hazards I lately run, to Detect the Enemies to King George, and have voluntarily declar'd, If some Noble Patriot does not inform his Majesty how much I have Distinguisht my self in his Service, in the late Times of Iniquity and Danger, that they will do it themselves, in An Humble Address to the King; of which no doubt but (that Loyal Affociator, and MOST INGENIOUS QUERIST) Sir John G. will be the Presenter, as in a Letter he sent me

(a) Those Ingenious Querists and Affociators that now live in London and in the Tower-Hamlets, are here meant, who when I first invented THE ATHENIAN ORACLE, (which was a Project to Answer all Nice and Curious Questions, without knowing the Querist) sent me many Thousand difficult Questions every Week; and now from a grateful Sence of the Athenian Society's formerly answering all those Nice and Curious Questions they sent to me, are resolv'd to do me that Distinguishing Honour and Justice, as to Represent my Case and Sufferings to his Majesty, in an Humble Address, that will fully prove what Great Service the Hazards I run in detecting the Treason and Villany of Oxford and Bolingbroke, has been to the Publick. But there will be no Occasion for this Address, if some Generous PATRIOT (that is near the KING) will let his Majesty know, how many Hazards I have run of my Life and Fortune, to serve his Illustrious House.

this Day, he has honour'd me with these Expressions.

MR. DUNTON,

I was in hope that you would have savour'd me with your Presence at my own House, but am willing to believe, that your Indefatigable Care and Industry to serve the Publick (for which I heartily hope you will have a suitable Reward) hath prevented you. And now, Sir, I understand you have other Things in hand (a), which I believe will speak such PLAIN ENGLISH, as will merit a profound Respect from all good Men and true Protestants, and in particular from your hearty Well-wisher, assured Friend, and most humble Servant,

JOHN G——

WHEN — there's scarce a City in Great-Britain but has sent me Letters, congratulating me upon that Noble Reward, or Annual Pension (b) they heard I receiv'd from the KING,

(a) The Books here meant, are Two Essays I have now in the Press, One of which is intitl'd, *Franck Scammony*; or, *The secret History of the Restoring Clergy. Detecting their Names, Haunts, Plots, Heresies, and Lewd Conversation.* And the other is such a MANIFESTO, as does fairly prove, that the Popish Pretender that now attempts to usurp his Majesty's Throne, was not born of the Body of Queen Mary.

(b) It being generally known that my Hereditary Distempers the Stone and Rheumatism, have scarce allow'd me one whole Day's Health for many Years, and consequently render me unfit for any Publick Place (that requires Attendance) were it never so Great or Honourable.

upon

upon the Impeachment of *OX*— and *BUL*—
(a), their Treason and Villany being first discovered in my *Neck or Nothing*, whilst they were Reigning Favourites, and afterwards confirm'd in *The Report made by the Secret Committee*.

WHEN—The many Hazards I have run of my Life and Fortune, to serve his Majesty's Illustrious House, is become such a *Vox Populi*, that I can scarce walk the Streets, but one or other is giving me some *New Title of Honour*, or *Petitioning* for some Place under me; tho' alas! they are greatly mistaken in the Nature of my AMBITION, which (were I out of Debt, and my Estate clear'd of a small Incumbrance (b)) would be only to do Service to my King and Country, without receiving any Reward for it, except that *Glorious One*, of having Faithfully done my DUTY; which tho' it may seem a Paradox to any Man less Generous than your Lordship, yet 'tis what I have fairly prov'd in *My Speech to the Protestant Associators of Great-Britain*. Tho' 'tis the Opinion of several Noble Patriots (but more especially of Sir John G——, mention'd before, and that Person of Honour from whom I receiv'd those EARLY DISCOVERIES that furnish'd out *Neck or Nothing*) that these Memento's are wholly needless, as it can scarce be imagin'd, that those Noble Lords that once

(a) Alluding to a Treatise I lately publish'd, intitl'd, *OX*— and *BUL*—, or, *A Funeral Oration upon the Two Beasts that are to be slaughter'd upon Tower-Hill, this Session of Parliament*.

(b) Which One Thousand Pounds would (more than) Effect, both to my own Satisfaction, and that of my Generous Creditors.



The Dedication.

call'd me *The Patriot of England*, for daring to venture further than any Man, to detect the Enemies to the *Hanover Succession*, should now forget my hazardous Services or their own Expression; but if they do, his Majesty's Loyal Subjects, the *Athenian Querists* resolve (as I hinted before) to shew that Grateful Sense of my former HAZARDS to serve my Country, as to Represent them in an Humble Address to the KING.

WHEN—But I forget, *My Lord*, I am not now begging Rewards, nor complaining of Uneasy Circumstances, but acknowledging your Lordship's Services to *Britain*, and congratulating my Countrymen upon so Great a PATRIOT, and so Wise a Minister of State.

That your Lordship may long, long Bless *Britain* with both, in the continuance of your Life and Glory, is the sincere Wish of,

MY LORD,

Your Lordship's most Humbly

Devoted Servant to Command,

JOHN DUNTON.

To the Lovers of Novelty.

THIS is to give Notice to all *Athenians* (or Lovers of Novelty) That there will be publish'd, as soon as a good Correspondence can be compleated in Foreign Courts, and in the Chief Towns of *Great-Britain* and *Ireland*, a Weekly Paper, intitl'd, *The Hanover-Packet*; or, *The Scotch Post*, (the Courier to be chang'd as often as the Scene of Action varies) publish'd to prevent King *George's* Subjects from being impos'd upon by Jacobite or False Reports, and adorn'd with the true Effigies of all the Royal Branches of the most illustrious House of *Hanover*. To be continu'd every *Monday*, *Wednesday*, and *Friday*. To which will be added, *The Weekly Informer* against the secret Enemies to Church and State; or, *The Loyal Spy* in Search after Traytors and Rebels. To the *Friday's Packet* will be annex'd, *The Lane Post*; or, A Faithful Abridgment of all the True New's for the whole Week. Written for their sakes that don't go every Day to the Coffee-House, or live at a great Distance from London. By Mr. **JOHN DUNTON**, a Member of the Athenian Society, and Author of those **EARLY DISCOVERIES**, intitl'd, — *Neck or Nothing*, — And *The Mob-War*. Of which the Fifth Edition is now to be had of S. Popping in *Pater-noster-Row*, and of most other Booksellers in *Great-Britain* and *Ireland*. Price 1 s.

Two Books newly publish'd, written by Mr. JOHN DUNTON, Author of NECK OR NOTHING, viz.

(I.) **THE Mob-War**; or, A Detection of the present State of the British Nation; but more especially with respect to that Wou'd-be-King (or little Popish Work of Darknes) that threatens us with a speedy Invasion. In Sixteen Letters. Containing such Discoveries (in Church and State) as were never publish'd before. Inscrib'd to our Rightful and Ever-Glorious Sovereign King *George*, and other Persons of Great Quality, who have Distinguish'd themselves either by their Treason or Loyalty. The whole Packet humbly address'd to that Truly Noble and Most Illustrious Patriot, *Holles Duke of Newcastle*, by Mr. *John Dunton*, Author of *Neck or Nothing*. The 5th Edition. Price 1 s.

(II.) *The Shortest Way with the King*; or, Plain English spoke to his Majesty; being the Third Part of *Neck or Nothing*; Containing the Secret History of *King George's* Reign, from the Death of the late Queen, to the Report made in the House of Commons by the Committee of Secrecy. Introduc'd with the Secret Reign of the Monarchs of *Great-Britain* for the last 60 Years. The whole Discoveries humbly submitted to the Consideration of the Rt. Hon. *James Stanhope, Esq*; one of his Majesty's Principal Secretaries of State. By Mr. *John Dunton*, Author of the First and Second Part of *Neck or Nothing*. The Fourth Edition. Price 1 s.

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King GEORGE for Ever:
O R,
Duntons Speech
TO THE
Protestant Associators of Great-
Britain; but more especially
to those of the Tower Ham-
lets, &c.

Dear Countrymen and Fellow-Protestants,

TRUE Christian Courage is a Presence of Mind in Danger; a Mind not to be mov'd by the near Approach of Drawn Swords or Death, and much less by that unnatural Rebellion that is now set on Foot by the Pretender and his Popish Adherents, or by any Assaults or Defeats whatsoever: In a Word, 'tis a Confidence not to be circumvented or worsted by any Danger or Army, were the Danger never so great, or the Army never so powerful.

Then, Foolish Rebels! Do you think our FEARLESS SOULS (as they are now enter'd into a Voluntary and strict Association with the

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truly

2 *King George for ever; or,*

truly Brave and Loyal Subjects of *Great-Britain*) are capable of Wounds or being Daunted? Why, tear this FLESH from off my Bones, you touch not me (whilst I fight for the best Prince upon Earth, I mean KING GEORGE my alone Rightful and ever Glorious Sovereign) for know this is not DUNTON, but his Robe! Our Lives and Fortunes (if we are Loyal) are the King's, and nothing (till the *High-Church Rebels* are quite Routed) can we call our own but DEATH, and that small part of *Mother Earth*, that Measures out our Length and Breadth, then *King George for Ever*, for we are all oblig'd, as sincere Protestants and loyal Subjects, to fix the Crown on his Royal Head, tho' it were through a Sea of Blood, as knowing true Christian Courage casts a kind of Honour upon God, in that we shew that we believe his Goodness while we trust ourselves in Danger upon his Care only, whereas the Coward eclipses his sufficiency by unworthily doubting, that God will not bring him off, or if we dye in the Field of Battle, we need desire no greater Honour then to have this Plain Epitaph writ on our Graves.

Here lyes a True Englishman (or Protestant Associator) who dy'd in Defence of his Religion, King and Country.

So that DEATH OR VICTORY is now before us, and he that Deserts King George (after he had solemnly promis'd and engag'd to stand by and support him to the utmost of his Power) ought to be hang'd at his own Door, or at least mark'd on his Cheek for a base Coward.

Gentlemen,

Dunton's Speech to the Associators. 3

Gentlemen,—I would not have you think I introduce this Oration to the *Associators*, with a Description of **TRUE COURAGE**, with any Design to boast of the early Hazards I ran in exposing the Enemies to King George (tho' had I a Million of Lives, I would have ventur'd 'em all in detecting the Listed Rebels in *Ireland*, and Jacobite Plots in *England*); but I hope I may, without Vanity say, I had never ventur'd *Neck or Nothing*, in Accusing *Oxford* and *Bolingbroke* whilst they were *Reigning Favourites*, but that I thought to dye in securing the Protestant Succession, was the most pious and glorious Exit I could make.

————— *All may have,*

If they dare try a Glorious Life or Grave—Herb.

But if they — **DARE NOT TRY**—(shou'd the Pretender usurp his Majesty's Throne) they must Turn Papists, live Slaves, and dye Wretches. Then dear Countrymen, and Fellow Protestants, let us all joyn as, one Man, Heart, and Voice, and cry aloud, *King George for Ever*. Neither can any *High-Church Rebel* (or English Jacobite) doubt but this is the hearty and constant Prayer of every True Protestant (Dr. W—ton and his High-Church Mobbers only excepted) now living in the *Tower Hamlets*, that reads the following *Association*, viz.

Tower-Hamlets, October the 26th, 1715, in the Second Year of the Reign of our Sovereign Lord King George.

WHereas there has been a horrid and detestable Conspiracy formed and carried on by Papists, and other Wicked and Trayterous

4 *King George for ever ; or,*

Persons, against his Majesty's Royal Person and Government, by encouraging an Invasion from abroad, and stirring up Insurrections and Rebellions at home, in order to subvert our Religion, Laws and Liberty ; We whose Names are hereunto subscribed, do heartily, sincerely and solemnly profess, testify and declare, That his present Majesty King *George* is Rightful and Lawful King of these Realms ; and we do accordingly Associate our selves, and mutually promise and engage to stand by and assist each other to the utmost of our Power in the Support and Defence of his Majesty's most sacred Person, Family and Government, against the Pretender, who stiles himself King *James the 3d*, and all his Adherents, and in maintaining the Protestant Succession to the Crown of these Kingdoms, according to the several Acts of Parliament made to that Purpose.

Gentlemen, — This is a True Copy of that Loyal Association which I subscrib'd *November the 3d, 1715*, at the *White-Lyon* in *White-Chapel* ; and I dare affirm there is not one Protestant in all your *Hamlets* (*Dr. W——ton* and his Passive Rebels still excepted) but either has or will subscribe it : For my own Part, had I as many Hands as *Briareus* ; (a) nay, had I as many Hands as there are Hairs on my Head, they should all subscribe this Loyal Association, or be chop'd off for Dissaffected and Rebellious Members. For does it not oblige all that Sign it, 'Heartily, Sincerely and Solemnly to Profess, Testify and Declare, that his present

(a) *Briareus* was a Gyant with 100 Hands.

' Majesty

Dunton's Speech to the Associators. 5

‘ Majesty King George is Rightful and Lawful
‘ King of these Realms, and that for that Rea-
‘ son we will stand by and assist each other
‘ to the utmost of our Power, in the support
‘ and defence of his Majesty’s most sacred
‘ Person, Family and Government, against the
‘ Pretender and all his Adherents. And I am
sure, he that refuses to enter into such a Loyal
Association as this, is neither a sincere Prote-
stant, nor a good Subject; and therefore we
find those WORTHY PATRIOTS, *the Lord*
Lieutenant, Deputy Lieutenants, Justices of the
Peace, and great Numbers of the Principal Inha-
bitants, and others residing in the Tower-Hamlets,
have most readily subscrib’d this Association;
and for my own Share, when that truly Loyal
and most ingenious Gentleman, JUSTICE
MITCHUM did me the Honour (in his
own Person) to ask me to subscribe it, I not
only sign’d it at the same Time, but assur’d
his WORSHIP (and the other Justices then
present) ‘ There shou’d not be one Person in the
‘ *Tower-Hamlets* of my Acquaintance, but I’d
‘ Engage shou’d subscribe it too; and I shall now
add (to what I said to JUSTICE MITCHUM
upon my subscribing this Association) ‘ That
‘ were there a Thousand Branches of that
‘ truly Protestant and Illustrious House of
‘ *Hanover*, I shou’d always think the Great-
‘ est Loyalty and Affection I cou’d pay to ‘em
‘ their just due, and as a Proof this, the
Subject of this Speech shall be to shew how
all the Protestant Associators of Great-Britain, but
more especially those of the Tower-Hamlets,
may so Associate, as not only to defend his
Majesty’s just Title to the *British Crown*, but
may

6 King George for ever ; or,

may secure it to every Royal Branch of his Illustrious House to the World's End.

And here (Gentlemen) seeing the daring Example of one Man who lately ventur'd Neck or Nothing in the same Glorious Cause for which we now Associate, may probably encourage many others freely to offer their Lives and Fortunes in Defence of their King and Country, I'll first discover to my dear Countrymen and Fellow-Protestants what Encouragement I'll give to their Loyal Association by my own Person, Estate and Interest, and here Brother Associators, I shall first inform you, that as I voluntarily drew my Pen, (I mean ventured Neck or Nothing) to detect the Traytors to Queen Ann, so I now as readily draw my Sword to fix the Crown on King George's Head: For tho' I was bred a Scholar, and not a Soldier, yet when Passive-Loyalists, or High-Church Rebels act against their Lawful Sovereign, at such a Time every Loyal Subject shou'd dare to fight the Pretender, and he that hath no Sword, should sell his Garment and by one ; (a) and this Advice (Gentlemen) upon the present Juncture, concerns not only you, but every Protestant and Free-Born Man of England, that wishes well to his Religion and his Country ; and I am perswaded that every Protestant-Associator of Great-Britain (as well as we of the Tower-Hamlets) thinks both in Danger and now to lye at Stake. I am also assur'd that every Loyal Subject will rejoyce to see Religion and Property settled, if so, than I am not mistaken in my Conjectures concerning you Gentlemen,

~~and I am sure that every Loyal Subject will rejoyce to see Religion and Property settled, if so, than I am not mistaken in my Conjectures concerning you Gentlemen,~~
(a) Luke 22. 36. most reviled a nation and
[Jacobites] caa

Dunton's Speech to the Associators

7

can you ever hope for a better Occasion to root out POPERY and SLAVERY, then by making Good your Solemn Promise in this ASSOCIATION to stand by and assist each other in Defence of his Majesty's just Title to the British Crown; for I am bold to say, this Association contains and speaks the Desires of every Man that loves his Religion and Liberty, and in saying this, I will excite you to attempt no Hazards for the Honour and Safety of your King and Country, but what I will attempt my self; and tho' (*Gentlemen*) 'tis always *Neck or Nothing* with me, in a just Cause, yet I do assure you, I will put you upon no Danger, but what as Protestants and Loyal Subjects you ought to Embrace of your own Accords, and I'll share in all the Difficulties you dare attempt to fix the Crown on King George's Head. Gentlemen, I propose this to you, not barely as you are my Countrymen and Fellow-Protestants, but as you are my Friends, my Brother Associators, and many of you my Neighbours. No Man can love fighting for its own Sake, nor find any Pleasure in Danger, and you may imagine I would be very glad to spend the rest of my Days in Peace, I having suffer'd so very much during the late Ministry: (as you'll find by my Essay intitl'd, *The Neck-Adventure*, inscrib'd to the King, and annex'd to this present Speech) but I see all lies at Stake: I am to choose whether I will be a Slave and a Papist, or a Protestant and a Freeman, and therefore the Case being thus, I shall think my self false to my Country, if I sit still at this Time. I am of Opinion, that when the Nation is deliver'd from English and Scotch Jacobites.

Jacobites, it must be by Force or by Miracle, it would be too great a Presumption to expect the latter, and therefore our Deliverance must be by FORCE, and I hope this is the time for it. The Pretender's Rebellion has now put a Price into our Hands, and if it miscarry for want of Assistance, *our Blood is upon our own Heads*; and he that is Passive at this time, may very well expect that *God will Mock* when the fear of Afflictions comes upon him, which he thought to avoid by being indifferent. If the Pretender prevails, farewell *Protestant Religion, and English Liberties* for ever, in these Kingdoms, for all the kind Words the Pretender gives us in his *Manifesto* is not for the Sake of Protestants, but in order to settle Popery and Arbitrary Power in *Great-Britain*; you may see what to expect if he get the better, by the mischiefs that have been done by his Jacobite Mobs in *London, Brentford, Oxford, Bristol, Manchester, Burton*, and other Places; and the Pretender hath also given to the Town of *Preston* a Taste of the Bloody Method whereby he will maintain his Army; and you may see what sort of People his Army shall consist of, by their stabbing Lord *Farfar* in several Places, when they could not carry him off from the field of Battle; and therefore (*Gentlemen*) if you have not a Mind to serve such Masters, then stand not by and see your Countrymen Perish, when they are endeavouring to defend you. I don't speak this, that I doubt the Loyalty or Courage of any one of my Associated Brethren, but to excite all the Protestants of *Great-Britain* speedily to enter into the same Loyal Association that we of the *Tower-Hamlets* so readily and universally subscrib'd. For
my

Dunton's Speech to the Associators: 9

my own Share, I promise on my solemn Word, that all that have been hitherto backward to enter into this Association against the Pretender, that if they'l now subscribe it if they fall in the Day of Battle, I will my self Petition our Excellent Prince, that the Loss their Families sustain by their Death, may be doubly repa'r'd. Gentlemen, I impose on no Man, but let every English Protestant (not yet enter'd into an Association against the Pretender) lay his Hand on his Heart, and consider what he is willing to give to secure his Religion and Liberty, and to all such I promise (as well as to all my Brother Associators of the *Tower-Hamlets*) that if we prevail against the Pretender (as no fear but we shall, as appears by the great Defeat they have already had at *Preston, Penrith, and in the Scotch Highlands*) I will be as Industrious to have them recompensed for their Charge and Hazard in defeating the Pretender's Rebellion as I will be to seek it for my self. And this Advice I give to all those Cowards that stay behind, or will not enter into this Protestant Association, that when they hear the Papists have committed any Outrage, or there is any Rising, that they will get together, for it is better to meet their Danger, then expect it. *Gentlemen*, I have no more to say (with respect to the Risque I resolve to run off my Life and Fortune in defending his Majesty's just Title to the British Crown) but this I shall be always willing to lose, my Life, in so just a Cause, for *I was never unwilling to dye for my Religion and Country; then King George for Ever, which (as he's a Protestant Prince, and common Father to all his People)*

will

will always be the constant Prayer and zealous Endeavour of every true *Englishman*. And thus, *Brother Associators*, having told you how far I'll venture my own Person, Estate and Interest, in Defence of my King and Country, I'll next presume to inform you, in what pious, loyal and couragious manner you should associate with me, that our *Association* may attain that glorious End we intend by it; and this will be best effected, by being willing to be convinc'd of your invaluable Happiness in being born free, and govern'd by Laws of your own making. Liberty, the Birthright of an *Englishman*, is so glorious a Possession, that you can never be too frequently congratulated upon it, nor too often advis'd to hold it fast. And if the *Pulpits* would perform their Duty conscientiously, and dwell frequently upon this Subject, 'twould not be at all foreign to their Business, which is to promote Vertue, and the present as well as future Happiness of Mankind. This certainly would be a Theme much more proper to those good Ends, than their old exploded one of *Passive Obedience*, and would be moreover a Reparation in kind for the corrupt Politicks, which to the abuse of Scripture and common Sense, they once spread abroad over the Nation, and to which in a great measure must be imputed the fatal Mischiefs which have formerly happen'd both to the Court and Country. 'Tis these *Restoring Clergy* that have been the chief Cause of the Pretender's Rebellion: And therefore, Gentlemen, if you would succeed in your Attempt to defeat him, you must never take their Advice in Politicks; and when they cant so much of the Church's Danger, you must be sure to live the Reverse of their Doctrine. I therefore intreat you,

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Dunton's Speech to the Associators: 111
you, Gentlemen, that you will never countenance any of them that shall busy themselves in Matters of State and Government, out of their Sphere. In all my Reading and Experience, I find, that in the most dangerous Disorders and Revolutions of the World, they have ever had a principal Hand; when their chief Work should be to pray for, and promote the Peace of Church and State, in the Calling God hath set them. And it never yet came under my Observation or Knowledge, that any Kingdom was happy or prosperous, where they had too great an Influence, since the primitive Time and Zeal, nor that ever it succeeded well to themselves, or gained upon those under their Charge, when they shewed themselves active in temporal Affairs, having a Calling competent to employ the whole Man, and are to give themselves to all Diligence and Piety, wherein they are promis'd a Blessing; as their great Master hath warn'd them, *that his Kingdom is not of this World*; and that they should not fight, nor strive, nor intangle themselves with the Affairs of this Life. It's observable, what the pretended Power of one to do so, *In ordine ad Spiritualia*, hath brought the World to, and how difficultly Incroachments of that Tribe are removed. 'Tis their false Cry of the Church being in Danger, that first endanger'd our whole Constitution both in Church and State, and had they not canted so much of *Hereditary Rights* from the Pulpit, the *Sham Prince of Wales* had never had the Impudence to style himself *James III.* 'Tis plain that our reasonable and loyal Association wholly owes its Rise to the Pulpit Rebels, or Restoring Clergy. So that I advise you to bring no Priestcraft into
your

your Association, if you'd have it either Loyal or Successful.

But it seems at first sight an Absurdity to imagine, that any Man should need to be preach'd to upon these things; that a Protestant should need to be remind'd, that his Religion is preferable to that of Rome, and an *Englishman* that the High-Church Clergy have been the chief, if not the only Cause of the present Rebellion. For tho' there be many who shew but little Regard to their Country's Welfare, one would hardly think to see a Wretch of that monstrous Kind, as to be wholly negligent of his own, and unconcern'd about his Life, Liberty, or Possessions; and yet in effect we see several Jacobite Priests, who act as if they had not the least Value of either; for 'tis too natural for Men to take a Surfeit of Ease and Plenty, and after a Series of Health, to lose their taste of it, and by their Carelessness or Excess, invite some Distemper, which may severely endear to 'em the memory of a Blessing, when they no longer enjoy it.

Your Civil Constitution (Gentlemen) tho' perhaps the best, is not however the strongest in the World; notwithstanding that it has hitherto had Strength enough to recover it self out of many dangerous Distempers, by the Help of some honest State-Physicians, (such as *Marlborow, Newcastle, Townshend, Stanhope, Cadogan, Walpole, Gwyn, Onslow, Steele, Hamden*, who assisted it in its Extremity. But this I mention, that you may remember that what has once happen'd, may in the Revolution of Time and Things happen again, unless proper Care be taken to prevent it. The Shocks therefore which your Government has sustain'd, and the fatal Effects of 'em, (many of which

must

Dunton's Speech to the Associators. 13

must needs be yet fresh in your Memory, and may they ever be so) are a Warning to you to take all necessary Precautions, and improve all Opportunities to settle and secure it from the danger of any future Relapse.

'Tis not so very long since your Liberty struggl'd as it were for Life, against the wicked Attempts of corrupted Courts, and a debauch'd Ministry. Your Rights were openly, as well as secretly invaded, your Religion almost ruin'd, your Charters ravish'd from you; the Freedom of Elections destroy'd; Magistrates impos'd on you contrary to Law; the Benches in *Westminster-Hall* fill'd with Papists, and influenc'd to the pronouncing of tyrannous Judgments; Juries pack'd, and Numbers of Innocent Men offer'd in Sacrifice to the Malice of Popish Projectors. And to fasten your Chains, Parliaments insulted, intermitted, represented as useless; and such who durst wish for 'em, branded and treated as Traytors to the Government. And shou'd the Pretender succeed in his design'd Usurpation, you'd see the same again; but the old *English* Genius is indeed a Genius of Liberty; and 'tis to be hop'd that Genius will always prevail, as it has done in the worst of Times, against the most violent Attempts and Machinations of Arbitrary Power. Yet there will ever be a Brood of Vipers among you, who if they cannot subvert your Constitution, will at least be endeavouring to disturb it, to poyson your Peace, and to make the best or worst they can of your Heats and Divisions. Your Business therefore is to keep these Wretches honest (if possible) in their own Despight; at least to take Care not

to

14 *King George for ever; or,*

to make 'em the Guardians of your Liberty, and so arm 'em with a Power to your own Destruction.

This Consideration alone might serve to unite our Whiggs and our Tories against the Pretender's Rebellion, would they but allow themselves the use of their Reason. They have both of them felt the weight of opposite Governments, and when that was their respective Lot, they both endeavour'd to lay the Government under Restraints, and to keep the executive Power within the Limits of the Law. This Harmony in Practice, ought to unite them in Principle, and to bring them both to consider that they should not allow that against others, which they would not have done against themselves.

Our contending Parties have made a considerable Advance towards this, in the late Act for settling the Succession, which together with their joint owning of the present Government, unites them both in the Whiggish Principle, and destroys the very Notion of Torism; for, properly speaking, no Tory can submit to the Revolution, or agree to the Act of Succession. The Matter being so, its the most unreasonable Thing in the World, that such a Distinction should still obtain amongst those, who submit to King George, or are allow'd any Share in the Administration; the Thing by that Means being destroy'd, there's no Reason to keep up the Name, for there can be no Tory in the proper Sense of the Word, but those who always adher'd to the late King, and do now own his pretended Son.

YHSCH

Then

Dunton's Speech to the Associators: 15

Then King George for Ever! For he that Associates to defend his Majesty's just Title to the British Crown against the Popish Pretender (in that Pious, Loyal, and Courageous Manner here describ'd) revives *A Golden Age* (a) in his own Time, and perpetuates a Succession of Glorious Reigns in the Illustrious House of Hanover to the World's End.

And thus, Brother Associators, having told you how far I'll venture my own Person, Estate and Interest in Defence of his Majesty's just Title to the British Crown, against the Pretender and all his Adherents; and having also shewn in what manner you Gentlemen of the Tower-Hamlets should so Associate, as your Association may be Victorious, I shall next (in order to excite your utmost Courage and Bravery in the Day of Battle) describe t'ye those Enemies you are to fight against, which are the Popish Pretender and all his Adherents; and having said all I think Necessary on this Head, I shall conclude my SPEECH with some serious Advice relating to our Conduct and Behaviour in the Day of Battle.

And here (Gentlemen) I shall first observe that (as a Popish Pretender and his High Church Adherents are the Enemies we are to fight against) those Greater Heats that are found against true Protestants (differing from us in some small Things) then against Papists, evidently shews, that Popery is no such formidable Thing to many of our High-Church Men as it is and will be to

(a) Alluding to a Book I lately inscrib'd to the King, intitl'd, *The Golden Age*, or a Vision of the future Happiness of Great-Britain (in the Illustrious House of Hanover) to the World's End.

Hearty

Hearty Protestants, and such as have effectually received the Love of the Truth. However by the Laws which will be in force when the Throne is Papal (as it must be if the Pretender usurp his Majesty's Throne) all Protestants must be excluded from both Houses. For all these must then pass under the notion of Hereticks, and as such, not only by the Constitution of several Popes, but by the Decree of a General Council, received as obliging in Popish Countries; they are made incapable of being admitted to any publick Counsels, or of chusing any to sit there. This is but a Branch of one of the last Penalties we must then lye under; and thus all Hopes of any Relief by Parliaments, under such a Successor, are quite blasted.

As for Laws, such as are, or may be made before-hand for restraining Popery, and securing our Religion under a Popish Sovereignty; they will then be judged Nullities, for they are no Laws which are against the common Good; but these will be counted mischievous Acts, of a pernicious nature and tendency, being for the support of Heresy, against their Catholick Interest; They will be null and void also, without any formal Repeal, upon another Account, viz. because enacted by an incompetent Authority: For our Parliaments are now, and have been long constituted of such as they count Hereticks; and these by the Decrees and Principles of their Church have no (p) Jurisdiction at all, much less that which is Sovereign

(p) Juxta constitutiones Greg. 9. Hæreticus privatur omni. Dominio naturali, civili, politico. Simanca Instit. Cathol. Tit. 46. N. 74.

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and *Legislative*. They have no right to proceed in Judgment upon Laws duly made, so far are they from all just Power to make any. And whereas no Laws can be made in these Realms, without the Concurrence of every of the *Three States in Parliaments*, they will not (if a Popish Pretender Reign) own any of them to be in a Capacity to concur therein.

The KING being an Heretick, is with them *no King*, he is devested of all Prerogatives and Royalities; hath no Power to call Parliaments, or pass any Bills there tendred; he is no better with them then a private Person; nay, in a worse Capacity than a good Subject, for by their Principles he may lawfully be killed by a private Hand.

The NOBLES being Hereticks, their Blood is tainted by the highest Treason, the Attainder good in Law (that Law which will then be of most Sovereign Obligation); they have lost all Priviledge of *Peers*, they have no Titles to *Baronies*, no rights to be Summoned by *Writ*, if there were any that had right to Summon them. They have forfeited what they had by *Descent*, though from Popish Ancestors; and what they had by *Patent*, is null and void, Since our Princes were Protestants, they are no more Lords in the sense of the *Romish Laws*, or a *Popish Pretender*, nor have more right to sit as *Peers* in making Laws, than Laws of *Jack Straw's* creating.

This is manifest by the first *Penalty* forementioned, and awarded against Hereticks by the Laws of the *Roman Church*, which takes Effect from the first Day of their supposed Heresie, before Sentence of any Judge.

The COMMONS being Hereticks, are no Proprietors, and so have no Power, no Priviledge due to the Commons of *England*, they are born to no Estates, if they be the Issue of Protestants; the Estates of their Fathers being confiscated before they were Born, and so is all they have acquir'd since by Purchase, or otherwise. So that (if the Pretender usurps his Majesty's Throne) they have no Right to be Chosen, nor have Protestants any Right to chuse them, being no Freeholders, nor having title to any Goods or Lands, by any Tenure whatsoever: In short, by the Judgment and Sentence of their Church, all Ranks among us are in a State of Usurpation; we have no Right to Estate or Life (as we are like to find when they have Power); much less any Authority to make Laws. What our Parliaments have enacted, or may do, for the securing of our Religion, or Restraint of Catholicks; is no more valid, no more obliging with them, than the Acts or Ordinances of meer Usurpers, nor do they owe, nor will they pay them more observance (if the Pretender were Crown'd King) than to the Constitution of so many Thieves and Robbers.

But suppose our Laws were valid, and enacted by a competent Authority, yet being against the Laws of the Church, the Sovereign Authority of these will supersede the other: For so they determine, that when the *Canon* and the *Civil* Laws clash, one requiring what the other allows not, the Church-Law must have observance, and that of the State be neglected.

Their

Danton's Speech to the Associators. 19

Their Law (q) provides for its pre-eminence, in these Words, *Constitutions against the Canons and Decrees of the Roman Bishops, are of no Moment.* Their best Authors are positive in it, and our own Country affords us Instances of it. The Statutes of *Provisoes*, and others of like Nature, made in the Reigns of *Edward the First*, *Edward the Third*, *Richard the Second*, and *Henry the Fourth*, for the relief of the Nation against Papal Inroachments; They were defeated by the Pope's Authority, and in Effect repealed, there being no effectual Execution of them till *Henry the Eighth's* Time.

We may see hereby what Laws made now for our Security will signify, when a *Popish Pretender* is in Possession.

Upon the whole, our Danger, as to all our Concerns, *Civil and Religious*, is very apparent, and looks upon us with such a terrible Aspect, as scarce any true Protestant can fully view it without Horror and Trembling, or at least without resolving to venture his Life in fixing our *Protestant King* on the British Throne: For if the *Popish Pretender* should Reign in *England*, our *Estates, Lives, and Souls*, are in extreme Hazard, and what have we more? That which will not secure us is discernable by the Premises; what expedient may be effectual to rescue us and our Posterity, who with us and all that is dear to both, are now in the very Jaws of Destruction, this is left to the Loyalty and Courage of all *Protestant Associators*, to con-

(q) *Constitutiones contra canones & decreta presu-
sum Romanorum vel bonas mores, nullius sunt momenti.*
Distinct. 10. c. 4.

sider in the Field of Battel ; so that (Gentlemen)
 you see plainly, 'tis Tyranny, Popery and Slavery
 we fight against, when we draw the Sword
 against the Pretender and his High-Church Rebels.
 I say it again, High-Church Rebels, for 'tis plain
 most of the Pretender's Adherents in the present
 Rebellion are those High Churchmen, that have
 canted so much of the Church being in Danger,
 and indeed from these Passive Rebels it is so ;
 for after all those Corruptions I have nam'd of
 our Popish Rebels, why should we not think it
 reasonable to believe, that since High-Church-
 men have given themselves up to some of the
 worst Effects of Popery, God should abandon
 'em so far, as to suffer 'em to come again under
 that Yoke, from which by a mighty Hand
 he deliver'd our Fathers, while High-Church-
 men worship him merely out of Form, what dif-
 ference is there between that and the selling
 of Bread ? If they think a loose Life may, by
 a few touches of Sorrow, be so expiated that
 these shall carry 'em to Heaven, is not this
 almost as bad as to believe Attrition is sufficient to
 Salvation ? If they think their coming to Church,
 or Sacrament, will save them, is it not as bad
 as Papists opus Operatum ? If they blindly deliver
 themselves up to a Party, and follow all its
 Interests, what better is this than Implicit
 Obedience ? And if they allow themselves in that
 Rage and Violence, by which many carry on
 their Opinions, seeking the Ruin of all who
 differ from them, and spare no Methods, how
 false or cruel soever they be ; this is not far
 from the Papists extirpating of Hereticks, and
 saying, there is no Faith to be kept to them. If by
 these and many more Particulars, we examine
 how

Dunton's Speech to the Associators. 21

(how much the Spirit of Popery doth still leaven our *High-Churchmen*, many of these who seem most heartily oppositè to it, will be found deeply tingured with it: And if they are secretly corrupted with some of the worst Principles of that Religion before they are aware of it, the other Parts will more easily follow, shou'd they ever be able to restore their *Popish Pretender*. Our Doctrine and Worship are *Reformed*, That we owe to the last Age, and to our Educations; but if our Hearts and Lives are vitiated by the same ill Principles, under another Disguise (that of *High-Church*) it will not be so great a Leap as some Men imagine to get over that Gulf to downright Popery; so that you see (*Brother Associators*) in fighting against the *Pretender* and his *High-Church* Adherents, we fight against Tyranny, Slavery and Popery.

Popery, That depends wholly upon nice and poor UNCERTAINTIES, and unprovable SUPPOSALS: As 1st, That *Peter* was Bishop of *Rome*. 2^{dly}, That he left there one to be Heir of his Graces and Spirit, in a perpetual, unfailable Succession. 3^{dly}, That he so bequeathed his Infallibility to his Chair, as that whosoever sits in it, cannot but speak Truth; so that all who sit where he sat, must by some secret Instinct, say as he taught; that what Christ said to him absolutely, without any Respect to *Rome*, must be referr'd, yea, ty'd to that place alone, and fulfill'd in it. 4^{thly}, That *Linus*, *Clemens* and *Cletus* the Scholars, and supposed Successors of *Peter*, must be preferr'd (in the Headship of the Church) to *John* the beloved Apostle, then still living. 5^{thly}, That he whose Life is oft times monstrously debauch'd, his Judgment childishly Ignorant, cannot yet, when

when in his Pontifical Chair, possibly err.
 644y, That the Golden Line of this Apostolical
 Succession, in the confusion of so many long
 desperate Schisms, shamefully corrupt Usurpa-
 tions and Intrusions, and confess'd Heresies
 yet neither was nor can be broken.

Popery, That teaches Men to worship Stocks
 and Stones, and painted Clouts, with the same
 Honour as is due to our Creator; and lest that
 practice should appear to her simple Clients too
 palpably opposite to God's Law, most sacrile-
 giously stifles one of the Ten Commandments
 in their vulgar Catechisms and Prayer Books.

Popery, That utterly confounds the true Hu-
 manity of Christ, while they give unto it Ten
 Thousand Places at once, and yet no Place;
 Flesh, and no Flesh; several Members without
 Distinction; a Substance without Quantity, and
 other Accidents; or Substance and Accidents
 that cannot be seen, felt, or perceiv'd; so that
 they make a Monster of their Saviour, or no
 thing.

Popery, That utterly overthrows the Perfec-
 tion of Christ's Satisfaction; for if all be not
 paid, how hath he satisfy'd? If Temporal Pu-
 nishments in Purgatory be yet due, how is all
 paid? And if these must be paid by us, how are
 they satisfy'd by him?

Popery, That hath made more Scriptures than
 ever the Holy Spirit dictated or the ancient
 Church received; and those which it doth make,
 imperiously intrudes upon the World; and
 while it thunders out Curses against all that
 will not add these Books to Gods, seems to defy
 the Christ pronounced by God Himself to those
 that add unto his Word, Rev. 22. 18.

Popery,

Popery, That erects a Throne in the Conscience to a meer Man, and many Times rather a Monster than a Man, and gives him absolute Power to make a Sin of that which is none, and to dispense with that which is; to create new Articles of Faith, and to impose them upon Necessity of Salvation; to make wicked Men Saints, and Saints Gods; for even by the Confession of Papists, lewd and undeserving Monks have leap'd into their Calendar, yet being once install'd there, they have the Honour of Altars, Temples, and Invocations; some of them in a Stile fit only for their Maker.

Popery, That robs the Heart of all sound Comfort, whilst it teacheth us, That we neither can, nor ought to be assured of the Remission of our Sins, and of present Grace, and future Salvation; that we can never know whether we have receiv'd the true Sacraments of God, because we cannot know the Intention of the Minister, without which they are no Sacraments.

Popery, That racks the Conscience with the needless torture of a necessary Shrift, wherein the vertue of an Absolution depends on the subtilty of Confession, and that upon Examination, and the sufficiency of Examination is so full of scruples (besides infinite Cases of unresolved Doubts in this feigned Penance) that the poor Soul never knows when it is clear.

Popery, That under Pretence of Religion plays the Bawd to Sin, whilst both in Practice, it tolerates open Stews, and prefers Fornication, in some Cases before Honourable Matrimony, and gently Blanches over wilful Violations of Gods Law, with the favourable title of *Venial Crimes*.

Popery,

Popery, That makes Nature vainly proud, in joining her as Copartner with God in our Justification, Salvation, and idly puffing her up with a conceit of her Perfection and Ability to keep more Laws than God hath made, whence their Doctrines of Merit and Superelevation, &c.

Popery, That requires no other Faith to Justification in Christians, than may be found in Devils themselves; who, besides a confused Apprehension, can assent to the Truth of God's revealed Will, and Popery requires no more.

Popery, That instead of the pure Milk of the Gospel, hath long fed her starved Souls with such idle Legends, as the Reporter can hardly deliver without Laughter, nor their Abettors be told of without Shame and Disclamation; so that the wiser sort of the World read these Stories on Winter Evenings for Sport, which the poor credulous Multitude hear in their Churches with devout Astonishment.

Popery, That requires nothing but meer Formality in our Devotion; the Work wrought suffices alone in Sacraments, and in Prayers; if the Number be repeated by Rote, no Matter for the Affection; as if God regarded not the Heart, but the Tongue and Hands; and while he understands us, cared little whether we understand our selves.

Popery, That hath been often dyed in the Blood of Princes, that in some Cases teaches and allows Rebellion against God's anointed; and both suborneth Treasons, and Excuses, Pities, Honours and Rewards the Actors.

Popery, That overloads Men's Consciences with heavy Burdens of infinite, unnecessary Traditions,

Dunton's Speech to the Associates 25

Traditions, far more than ever *Moses* commented upon by all the *Jewish Rabbins*; imposing them with no less Authority, and exacting them with more Rigour, than any of the Royal Laws of their Maker.

Papery, That cozens the vulgar with nothing but shadows of Holiness in Pilgrimages, Processions, Offerings, Holy-Water, Latin Services, Images, Tapers, rich Vestures, garish Altars, Crosses, Censings, and a Thousand such like Things, fit for Children and Fools, robbing them in the mean time of the sound and plain Helps of true Piety and Salvation.

Papery, That cares not by what wilful Falshoods, Equivocations, Perjuries and Abominations it propagates it self, and maintains its Credit: And therefore being conscious of her own Villanies, goes about to falsifie and deprave Authors, that might give Evidence against her, to outface all ancient Truths, to soist in *Gibionitish* Witnesses of their own Forging, and leaves nothing unattempted against Heaven and Earth that might advance her Faction, and disable her innocent and just Accusers.

This! This! is the True Figure of Popery, through whatever OPTICKS our High-Church Rebels, (the English and Scotch Jacobites) may have view'd it. This (Gentlemen) is that Popish Pretender (I mean that Bloody Religion) that we have Associated our selves to fight against, and I'll appeal to the Conscience of every true Protestant in the *Tower-Hamlets*, if a Million of Lives were too many to venture against such avow'd Enemies to our Protestant Prince, Laws and Country.

Then King GEORGE for Ever!

E

For

26 *King George for ever ; or,*

For they that associate against the Pretender and his Popish Adherents, fight against Tyranny, Popery and Slavery (and if they Conquer) secure the Church from Danger, and the State from Bondage, to the World's End.

Gentlemen, Having inform'd you how entirely I have engag'd my own Person in your Association to defend his Majesty's just Title to the *British Crown*, — In what Pious, Loyal, and Courageous Manner you ought to associate with me in the same Glorious Cause — Who the Enemies are that we are to fight against (*viz.* The Pretender and all his Adherents) I come in the last Place to give you some serious Advice relating to your Conduct and Behaviour in the *Day of Battle*, if the Pretender's Forces (after being Twice Routed) shou'd dare to continue their cursed Rebellion.

And here I shall speak to my Brother Associates, not only as they have Listed themselves for SOLDIERS (*i. e.*) have mutually engag'd to stand by and assist each other in Defence of his Majesty's Sacred Person, Family, and Government, against the Pretender) but as they are CHRISTIANS too; and certainly Religion, though it softens Men's Manners, cannot be thought to make their Heads so, nor to degrade the true Valour of Men *into the cowardise and effeminacy of a Woman*: For tho' it mollifies Beastial and Savage Natures, yet it does not abate the Courage of Mankind, but advances it under the Conduct of Prudence, heightens *Valour*, by directing it to its proper Object; enlarges the Christian Soldiers *Fortitude*, by propounding strong Arguments to incourage it, *and makes their Virtue look like it self.*

For

Dunton's Speech to the Associators. 27

For (1) it discovers to Men the Vanity and Transitoriness of this lower World, for the Sake of which they are *so loth to part with their Lives.* (2) It enables them to run through Difficulties and Hazards, by injoyning *Mortifications and Austerities* to themselves; enduring Hardship, as good Soldiers of Jesus Christ, prepares them for the troubles of a Temporal Warfare; gives them patience to bear, and Courage to overcome all their Misery. (3) It gives them sufficient Hopes of God's Assistance in all their lawful, though difficult Encounters: For he, giving his Spirit to them that ask him, *entitles them to Omnipotence it self.* (4) It assures them of *the Pardon of their Sins, the want of which makes Men Cowards,* and afraid to die. (5) It promises a future Life after this is ended, of which Men have an invincible Evidence in *the Resurrection of our Saviour.* This will make them (like the ancient Martyrs) stand (against the Pretender and all his Adherents) *as if their Bodies were impenetrable,* look the stoutest Enemies in the Face, bear up against the Shock and Fury of an Adversary, whilst they *view their Bodies only as the outward Garments of their Minds, which they may lay aside without losing:* EVERY WOUND MAKES BUT A NEW BREATHING-PLACE FOR THEIR SOULS, which coveting Enlargement, through these Holes, endeavour to make their Passage to it. The View of Immortality causes great Minds to scorn the Advantages of this Life, wish for their Translation, and despise all the Terrors of Death. And lastly (to name no more) *Religion makes Men more obedient to their Commanders,* and orderly in their Deportment, by

For

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teach.

teaching them to be subject for Conscience-sake, to mind that Rank in which they stand, and not to Intrench on the Authority of others ; to be sober and temperate, that they may be fit to Watch or Fight ; and to be diligent and faithful in their Place and Station, that they may with Resolution either withstand or assault an Enemy.

I come next to give some serious Advice, with respect to your Conduct and Behaviour in the Day of Battle ; and here I must inform you, if you'd Rout the Pretender and his Popish Adherents, you must lay aside all your Incumbrances, those *Impedimenta Militia*, that weary the Christian Soldier in his March, and hinder his Activity in all his Encounters : Let us lay aside every Weight (saith St. Paul) and the Sin which doth so easily beset us : All fineness and superfluity of noughtiness, says St. James : We must leave our sinful Passions and Vices behind us ; if we will press forward for the prize of our High-Calling, and the pomps and vanities of a phantastick World must be first blown off like loose Corns, before we Discharge at Principalties and Powers, and attaque those Spiritual Wickednesses, who being posted in High-Places, have already gain'd the Advantage of the Ground : All softness and effeminacy must be abandoned, and we must first shake off Youthful Lusts, if we intend to encounter more rugged Enemies.

Secondly, You must not forget to put on your Armour. The last Thing a Soldier parts with, is his Sword, nor is he dressed till he is girded to it. In Times of Difficulty he sleeps in Armour, and in the intervals of Danger (though

Dunton's Speech to the Associates. 29

he may put it off, yet) he keeps it in his View and Power: Hence is that Direction of St. Paul, *Wherefore, take unto you the whole Armour of God, that ye may be able to withstand in the evil Day; and, having overcome all, to stand* (Ephes. 6. 13). Nothing then remains after the Victory, but to keep the Field, which is the Signal of the Conquest; to secure what you have now gain'd, behold with Joy the Salvation of God, and to put on your Eternal Crowns.

Now what those particular pieces of Armour are, by which Christians encounter with Success, the Apostle also directs to, as a most faithful and generous Commander.

(1) *Truth* Girt about your Loyns, that you be not betray'd by false Insinuations. Possess your selves of all the saving Doctrine of the Gospel, that no Heresy may be able to oppose the Divine Sentiments of your Minds: And let this clasp close about you, that so, like the ancient *Military Girdle*, it may fix and fasten your other Armour, that it may keep in your Bodies, that they may not swell with Lust or Intemperance, but make them subservient to your Minds, and the uses of Religion; and that it may knit and fortify your Loyns, that you may be prepared, and strong, for Battel.

(2) You must also take *Righteousness* for your Breast-Plate; Obedience to the Orders of your Supream Commander, when conveyed to you by intermediate Officers. And here your Exercise must be sincere, and according to the utmost of your Power, universal. This will guard you from any inordinate Fears and Anguish in your Minds, and mortal Wounds from the assaults of Sin.

(3) You

(3) You must take the *Shield of Faith*; a firm Belief possessing your Minds, both of the Promises and Threats of Heaven; and this will *quench all the fiery Darts of the Wicked*. This lifts the Soul above Difficulties, makes it conquer in the midst of Thunder; and though this may roul up and down the Clouds, our Faith Arms us against its Power, and makes it break under our Feet: The belief of the Promises will excite our Endeavours fully to possess them, and an Assurance that God's Threats are infallible, will make us diligent and vigilant to avoid them: This will help us to Conquer this World, whilst it reaches to us *the Glories of the next*.

Now lest thus accountred, we should go forth and fight in our own Strength, and, like the Wicked, rage and be confident; we must add to all *Watchfulness and Prayer*: Vigilance that we are not taken by Surprise, and thus made Prisoners of War, and Prayer too, that *the Lord of Hosts* may joyn in the Encounter, deaden all the Pretender's Bullets, and add a greater Power to our own.

And now, that our Armour is thus fixed, we must prepare and make ready for the Battel: *The Drums beat, and the Trumpets sound*, and every Man must hasten to his Colours, and put himself into his Rank and Order: *The World and the Flesh* are Confederates with the Devil, to Conquer and lead you away in Triumph, and their Vanguard begins to appear. Remember therefore the Obligations of your Baptism, that *Sacramentum Militare* by which (as the Romans in their Oath) you are engaged to fight the Battels of your Leader; to withstand all the Temptations of the Devil, abandon

Dunton's Speech to the Associators. 37

don all the Lusts of the Flesh, and defy the Poms and Allurements of the World: Remember those that have gone before you, who *through Faith and Patience inherit the Promises*; especially our Supream Lord himself, who calls to you as *Julius Caesar* was wont to his Soldiers, not to go yonder, but to come hither and make yourselves Partners in the Victory: He himself has set you an Example, engaged you by immense Issues of his Love, and is gone to prepare Crowns for you, if you remain faithful to the Death. Pluck up therefore your Courage and Resolution; *let Cowardise and Fear be ashamed, and sneak, and not appear in a Day of Battel.*

A few Cowards are enough to disorder a whole Army; their Fear makes them full of Mistakes, they will create Light in the midst of Darknes, and *take the Sparks in their own Eyes, for Fires* in the Camp of the Enemy; and if they are prevailed upon to Fight, they strike Winking, and like the old *'Avdaledras, ventilate* only, and beat the Air, or fall upon their Friends, and disorder the Host. Carnal Fear therefore must have no Place in the Christian Camp of our Associators.

But above all (Gentlemen) you must be at Unity among your selves; and there is nothing in all the Christian Religion, to which Men are more frequently and pathetically exhorted: This Cements the Church of God, which the Lord's Supper both represents and increases. If an Army once break their Ranks, they make a Gap to receive the Enemy, who soon spies such an Advantage to break and rout the main Body. And if Christians, by Differences

rences among themselves refuse to stand by and assist each other; (to repeat the Promise in our Association) leave their Station, and invade each others Rights and Office: Satan, being the Prince of the Air, presently plays upon them from on High; and having cantoniz'd those that were before united, crumbles them into Faction and Divisions, and makes the Church fight against it self, that joyning his Forces with one Party, he may increase the Schism, till he has destroyed another, and weakened all: And if those that remain yet undivided do not make good their Front against him, by filling up the Places of the Dead, his Name is Legion (a) and he will pour down his Troops upon us, till we are put into an eternal Confusion, and routed beyond the possibility of a Rally.

For what Countenance can we expect from him that is *Defender of the Faith*, if we raise Disturbances by our Divisions? Nay what Protection from God himself, when instead of opposing the Pretender and his High-Church Rebels, we run upon each other, and destroy our selves, and fly the Methods of Divine Providence.

Instead of Quarrels therefore, let us encourage one another to Love, and to good Works, and fight the good Fight of Faith, that prostrates our Enemies, and lays them at our Feet; Mortify all our Reigning Sins, and persevere in all the Duties of Religion, that we may lay hold of Eternal Life; and, through Jesus Christ, be more than Conquerors. For inward Guilt will make our Musquets recoil upon our selves, our Swords

(a) Mat. 5. 9.

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turn their Points upon our Bosoms; and when we are called to Fight the Battles of our Rightful Sovereign against the Pretender, we shall sheath them with such trembling Hands in the Bowels of our Popish Adversaries, that we shall give them time to make a Pass at our own. Let us therefore, whilst we engage our Enemies, first *make Friends with our selves*, and then contend with Faithfulness and Courage, that no Fear may cause us to give back, nor any Hypocrisie make us Treacherous; *we otherwise bustle and fight for Satan, in the Name of God*; and instead of Kindling our Sacrifice with Coals from the Altar, we burn it in the Flames of Hell.

Finally (*Gentlemen*) that you may know how to use, as well as gain a Victory, you must *not swell and be puffed up with your Successes*; for this is so far from being an Argument that you grow in Grace, that you have drunk Poison, and are even blown up by the Devil. The Protestant Associator, or Christian Soldier, must be the more humble and modest, *by how much the more he is Victorious*: This is the way to possess your Conquests, and your selves too; and whilst ye thus demean your selves, you still go on to compleat your Triumphs. You can never be secure in this World, but *your whole Lives are a continued Warfare*; the Enemy will Assault where he cannot Conquer, and will trouble those whom he cannot overcome: He will rise again after he is slain, and endeavour to get *Dominion over us*, even when we have him under our Feet; and is always like a *Roaring Lyon seeking whom he may Devour*. Be watchful therefore, and always upon your Guard;

28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100
34 *King George for ever ; or,*
and let him that standeth, take heed lest he fall; that when he has overpower'd one Temptation, another may not overcome him. *Hannibal* was vanquished by the Delicacies of *Capua*, after he had conquer'd the Roman Army, and some were found among the *Lapsi*, after they had confess'd Christ in a Prison. And if we too having begun in the *Spirit*, end in the *Flesh*, our Sensual Pleasures having bank'd our Progress, and weaken'd our Resolutions, stain all our former Victories over the Devil, Pope, and Pretender.

So that you see (*Brother Associators*) tho' we shou'd observe that serious Advice here given, concerning our Conduct and Behaviour in the Day of Battle (which all must do that fight the Pretender with Hopes of Victory) yet that in every Fight we stand as it were upon the Brink of a mighty Precipice, which is so full of Horror, that we Tremble to look down from it; we are at present held up by a strong Hand, but as by one single Thread, and till the Rebels are wholly routed, we can never think ourselves secure from so great a Judgment as Tyranny, Popery and Slavery.

But blessed be God for that Unanimity, that Zeal, that Courage, that Loyalty the *Associators of Great-Britain* have hitherto shew'd in the Maintenance of our Church and Religion.

'Tis the Knowledge of this that has encourag'd our Gracious King to send all the Dutch Forces to Scotland, to convince his Enemies he dares depend upon the Loyalty and Courage of the Protestant *Associators of Great-Britain*, but more especially those of LONDON and MIDDLESEX, who to the Eternal Honour of

Dunton's Speech to the Associators: 35

of the *Tower-Hamlets*, are now following our Loyal Example of Entering into a *Voluntary and Strict Association against the Pretender and all his Adherents*; and may we all so unite in Defence of our *Religion, King and Country*, as may convince the World (but more especially our Lawful Sovereign) that the *Associators of Great-Britain* are the bravest (as well as the most faithful) Subjects he has; but there is so much yet to be done for a firm Establishment of the Protestant Religion to all Generations (which now by his Majesty's Encouragement is put into your Hands) as call for all *Mens Prayers*, and our particular *Courage*, lest if this Opportunity be let slip, we never have such another.

This seems to me to be an Honour reserv'd for the *Associators of Great-Britain*, as the Crown and Glory of all their Endeavours for the Publick Good. Go on then dear Countrymen and Fellow-Protestants! to raise up this Monument to your Eternal Fame, this will not only make you belov'd and esteem'd by the present Age, but this will endear your *Memories to Posterity*, and make Ages to come, rise up, and call you BLESSED ASSOCIATORS.

But lest our Sins shou'd yet hinder us from so great a Blessing, we have great Reason to humble ourselves before God this Day; to bewail those Sins which may yet provoke him to punish us, and by *Fasting and Prayer* to implore his Mercy, that he wou'd go on to preserve our *Lawful Sovereign King George* from all Violent Attempts; our *Church and Religion* from all the Designs of its Enemies, and in an especial Manner deliver us from the Pretender, who to the Eternal Honour of

56 King George for ever; or,

Popery and Slavery; and to that End I'll take particular care that A BLACK LIST may be printed of all the Non-Associators of Great-Britain, that so his Majesty may know his Protestant Subjects and resolv'd Friends from Cowards, High-Church Rebels, and Papists.

Then (Brother Associators) let every Loyal Subject despise the Pretender's Rebellion, for it can do no greater Harm to his Majesty than to fix the Crown on his Royal Head, and to let him know his Friends from his Enemies, who by all they have done to set a Popish Impostor on the British Throne, have been zealously seeking their own Ruin: For 'tis but just and reasonable that those High-Church (or Passive) Mobbers that have rais'd the present Rebellion, shou'd bear the whole Charge that attends it, his Majesty's PEACEABLE SUBJECTS (the Dissenters and Low-Churchmen) having had no manner of Hand in it, and have done all they cou'd (both by their Prayers and Arms) to suppress it; and though 'tis true, a great deal of Protestant Blood has been Spilt at DUMBLAIN and PRESTON, by those perjur'd Rebels MAR and FOSTER, yet no Rebellion against KING GEORGE will succeed, WHILST there's a Victorious Marlborough, Argyle, Stanhope, Cadogan, Wills, Carpenter, to Head his invincible Armies; WHILST there's Protestant Associators to fight his Battles; WHILST there's such a Glorious Ministry as now blesses his Sacred Person and Kingdom, and (which Crowns our present Happiness;) WHILST there's Two such Loyal Parliaments as are now Sitting (a) who

(a) In England and Ireland.

resolve

Dunton's Speech to the Associators: 37

resolve (by NEW ACTS, if the old are not strong enough) to secure us from Popish Pretender's to the World's End.

Then King George for Ever! For they that Courageously Enter into the Field of Battle, and Conscientiously observe that serious Advice I have here given concerning their Conduct and Behaviour in fighting the Enemies to their King and Country, will certainly give 'em a Total Rout, which for ever fixes the British Crown on his Royal Head, who now most justly and most deservedly wears it.

And so, dear Countrymen, Fellow-Protestants, and Brother Associators, FAREWEL, 'till we meet in the Field of Battle, where, 'We beseech thee, O Lord of Hosts, grant us such Loyal and Invincible Courage, as may convince all the World (but more especially our English and Scotch Jacobites) that we deserve that truly Protestant and Glorious Prince that now adorns the British Throne, and may he (and his Illustrious House) ever do so, 'till time shall be no more.

Amen, Amen, Amen.

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Author of this Speech.

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Pre.

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*The Neck-Adventure ; or, The Case and
Sufferings of Mr. John Dunton.*

*Humbly submitted to the Consideration of His
Most Excellent Majesty.*

GREAT SIR,

THO' I have had the Honour not only to distinguish my self in the Defence of your Majesty's just Title to the Crown of these Kingdoms, at a Time when 'twas the greatest Article of Danger to do so ; but have likewise, since your Glorious and Peaceable Accession to your Throne, more than once proclaimed my Share in the Joy that gave to all good Protestants, as well as good Subjects ; and (in my Two Essays, intitl'd, *The Secret History of Queen Robin*, and *The Golden Age*, reviv'd by your Majesty) have even presumed so far on my Gracious Sovereign's innate Goodness, as to approach his Sacred Person with my unfeigned Congratulations, and *Humble Loyal Tenders of my Life and Fortune*, (neither of which has been, or shall be spared, whenever my Prince's Service calls for them) yet I can truly say, this is the first time I

(iv) *The Neck-Adventure; or,*

ever approached your Royal Presence with *Shame* or *Grief*, or thought it possible to do so; nor could any thing except the *Necessity* I am under to lay my *Sufferings* at your Majesty's Feet, for the best Cause (*viz. the Protestant Religion, and the Succession of your Illustrious House*) have made me *Sad* in my loved Prince's Presence, whose *Gracious Aspect* cheers all other *Loyal Subjects*.

But before I proceed to speak my *Griefs* to my Sovereign, I (as in just *Gratitude* and *Duty* bound) humbly beg your Majesty's *Permission* to make my grateful *Acknowledgments* for that *Noble Mark* of your Majesty's *Gracious Acceptance* of my *Loyal and Affectionate Services*, the *Gold Medal* which your Majesty was graciously pleas'd to order me by *Mr. Gatekey*, an Honour more valuable to me, as coming from my loved Sovereign, than *Crowns and Scepters* from any other Hand. 'Tis not, Great Prince, the *intrinsic Value* of the Gift, but the *Giver*, that weighs with me; and as a *Testimony* of this Truth, I beg leave to assure your Majesty, that the *Treasures of both Indies*, if offer'd for that Mark of my Gracious Sovereign's Favour, should not purchase the *Medal* of me, nor any thing but *Death*, or your Majesty's Service (for which I expos'd my Life, and almost sacrific'd my All) PART THAT AND THE PLEASED RECEIVER. There is a Charm in ROYAL FAVOUR, that is not to be express'd, and can only be imagin'd by those that are bless'd with it, as I have largely prov'd in my Essay on the forefald Medal.

I come now to the other Motive of this Address to my Gracious Sovereign. And here I must beg your Majesty's *Patience* and *Permission* to lay

An Humble Address to His Majesty: (v)

lay before your sacred View, some things that may at first sight not seem so necessary to my present Purpose, which yet are really so, to give your Majesty a distinct Notion both of my Services and Sufferings for your sacred Person and Royal House. However, not to be too tedious to my Gracious Sovereign, I shall be as concise as possible in the whole Relation, and then (as I ought) humbly submit my self to your Majesty's Wisdom and Clemency, who, under God, are the sole Arbitrator of my future Happiness or Misery in this World; and 'tis for that reason I call this Humble Address to your Majesty my *NECR-AD-VENTURE*.

To begin with my BIRTH: I am the Son of an eminent and worthy Clergyman of the Establish'd Church, who, with his Spiritual and Temporal Estate, was bless'd with an Income of about Five Hundred Pounds per *Ann*. I being his Eldest Son, had a particular Care taken in my Education, and more especially that most valuable Part of it, Religion and Morality. At the Fifteenth Year of my Age, chusing rather an Active than Contemplative Life, I chose a Trade, and was accordingly indulged in that Choice, and put out an Apprentice to the most Eminent Stationer (a) in the City of London. Whether my Master's Moderation and good Usage of me, (owing to his being a constant Hearer of that Pious and Learned Divine, Mr. John How) or the Instructions and Example of my Reverend Father in

(a) *Viz.* Mr. Thomas Parkhurst, at the Bible and Three Crowns in Cheapside; who lived to the 84th Year of his Age.

(vi) *The Neck-Adventure ; or,*

fluenc'd me, I know not ; but I had a tender Regard for Fellow-Protestants of every Denomination, and from those *early Tears*, a just Abhorrence of Popery, and insight into their most dangerous Method to ruin us, by Dividing Protestants amongst themselves. I had from my Youth so just a Notion of that *Device*, that I was not only the first Proposer of a HEALING ADDRESS to Sir *Patience Ward* (then Lord-Mayor of the City of *London*) to countermine the Tory Apprentices in their *Factionous Address* to King *Charles* the 2d. but had the Honour to be chose the Presenter of that Address to the Lord-Mayor, out of a select Number of *Five Hundred 'Prentices* (a). The Protestant Religion and English Liberties were then in apparent Danger, and I thought if the *Tory Apprentices* did all they could to Ruin their Country (by sowing Divisions amongst Protestants) that 'twas the Duty of the *Whig Apprentices* to do all they could to Save it (by Moderation and Healing Principles) and I challenge all the Enemies I have in the World (*which are only the Tools to the late* (b) *Ministry*) to prove I ever TURN'D MY COAT in Religion or Friendship, from the time I presented that Address to Sir *Patience Ward*, to this very Day, or could be once tempted to betray my Country

(a) I call these *Five Hundred 'Prentices* a SELECT NUMBER, as being *Leading 'Prentices*, every one of us undertook to procure a certain Number of Hands, and our Address when presented to the Lord-Mayor, was subscrib'd with *Thirty Thousand Hands*.

(b) Such as *Sacheverell, Welton, Swift, De Foe.*

(either

An Humble Address to His Majesty. (vii)
(either by Pen or Vote). When my LORD F—— sent to me (tho I was then in the Fleet for Debt) to request my *Vote and Interest for Knight of the Sh—— for B——ks*, I would not so much as see the Messenger, to show my Abhorrence of a *Candidate* that (by his Zeal to persecute Protestant Dissenters by a *Schism and Occasional Bill*) had convinc'd the Friends to the *House of Hanover*, he was hankering after a Popish King; and there's scarce a *Whig Livery-man* in the City of London, but knows *I run the Risk of a 'Scape Warrant to Vote for the Four Merchants*, and without any other Reward (tho' I could have sold my Vote and Interest as dear as I pleas'd to the Jacobite Party) than that *Glorious Satisfaction* of having done my Duty to my King and Country, which is miserably *Trick'd and Divided* by a False Cry of the *Church's Danger*; and therefore (tho' I resolve to live and die in the *Communion of the Church of England*, yet) I chuse to unite with any Denomination of Protestants for the *Common Safety*. And perhaps it is to this Principle and Behaviour (*as well as strict Justice in all my Dealings*) I owe the GOOD CHARACTER I have maintain'd not only in the City of London, but generally amongst my Fellow-Protestants throughout your Majesty's Kingdoms of Great-Britain and Ireland; as likewise the kind Reception whatever I wrote or publish'd, has always met amongst 'em, which my constant Adherence to the Protestant Interest in general, daily increased, even after my quitting Business, and Retiring to a *private Life*, upon account of severe and frequent Returns of the *Stone and Rheumatism*.

As

(viii) *The Neck-Adventure; or,*

As your Majesty has never been any *Party-King*, but a *Common Father* to all your People, I presum'd to think I could not better recommend those *seasonable and hazardous Services* I have attempted for your *Illustrious House*, than to inform your Majesty, they were undertaken by a Person who from his Youth has ever been a Lover of Peace, and for uniting Protestants of all Denominations in one *National Church*: And I (humbly) conceive, That the only way to quiet Differences, and render contrary Interests subservient to the Interest of the Government, is, That the Prince govern himself upon a Balance towards all Religious Interests; for this best POIZES Parties to his Security, renders him Master of an universal Affection, and makes him truly and safely, Prince of all his Country; but the contrary Course narrows his Justice and Mercy, makes the Government to shine but upon one Patch of the Kingdom, to be Just but to one Party, and Disinherit the rest from their Birthright, which Partial Course always ends in great Disadvantage to the Peace, Plenty, and Safety of Prince and People; and which is the more surprising, 'one would think that Persons who (like the *Sacheverelites* or *High-Church-Men*) Live as without God in the World, should not much trouble their Heads what way others take to serve Him. But thus it is, as if Satan was determin'd not only to make Sinners diligent, but to make 'em Ridiculous. Here's a *Sweaver* roars and bellows against *Atheism*, a *Whoremonger* is for preventing *Schism*, and a Man that knows not the first Principles of the Oracles of God, sets up for *Orthodoxy*. Thus (as the Ingenious *B R A D-*
BURY

An Humble Address to His Majesty. (ix)

BURT has lately observ'd, (a) *The Workers of Iniquity have no knowledge, who eat up the People as they eat Bread.* But 'tis strange that those High-Church-Men that were so zealous to persecute their Protestant Brethren by a *Schism* and *Occasional Aët*, should so easily forget that great Saying of King Charles I. (who they pretend so often and with so much Honour to remember) in his Advice to Charles II. where he saith [*Beware of exasperating any Factions, by the Crofness and Asperity of some Mens Passions, Humours, or private Opinions, employed by you, grounded only upon their Differences in lesser Matters, which are but the Skirts and Suburbs of Religion, wherein a Charitable Connivance and Christian Toleration often dissipates their Strength, whom rougher Opposition fortifieth, and puts the despised and oppressed Party into such Combinations, as may most enable them to get a full Revenge upon those they count their Persecutors, who are commonly assisted with that vulgar Commiseration which attends all that are said to suffer under the common Notion of Religion*]. And therefore (to use the Words of that good Prelate the late Bishop of Salisbury) *As I begun the World upon a Principle of Moderation, and have constantly practised it hitherto, so I hope to conclude my present solitary Life with dying a Christian of a comprehensive Charity.*

However, my retired Life did not want its Disturbances, the chiefest of which (besides an unhappy Marriage) was the bold and impudent Attacks I saw made on the *British Constitution*, and its only humane Security, the Succession of

(a) In his *Restoration-Sermon*, preach'd the 29th of May, 1715.

(x) *The Neck-Adventure ; or,*

your Majesty's Illustrious House (that last and dearest Pledge of our Glorious Deliverer King *William's* tender Affection to these Kingdoms) tho' your Majesty, from your first Accession to the Throne to this time, has done all that honest Men could wish, or mortal Man perform for the Glory and Safety of *England*, yet a Sett of Envious Men from their several Shades, that had been long in the Design of eclipsing your Majesty's Glory, and, like the Council that was held by the Jews against our Blessed Saviour, say, *What do we do ? This Man does many Miracles, and if we let him alone, all Men will believe on him ; so this late Intermixture of Jacobite Priests and High Church Mobbers, seeing every Day fresh Instances of your Royal Goodness, and Arguments of your Growing Glory, in order to depose your Majesty, and to restore the Pretender, united their Counsels, saying, What do we do ? if we let him alone, all his Subjects will admire and love him. For notwithstanding all our former Black Arts to disguise his Vertues, blast his Honour, and lessen his Authority, we find the People see thro' our thin Pretences, the King survives our Scandals, and lives to make us the common Scorn, and himself the People's Darling, 'tis now notoriously known that *Welton* and other Jacobite Priests do now hide their Heads for Shame, nay desert their very Pulpits, for fear your Majesty's Justices should make 'em *abjure* the Pretender, or the Bishop of *London* should *suspend* 'em for their Drinking a Health to the Fatherless Child and the Widow (a).*

(a) There are many of *Dr. Welton's* Hearers can prove he often Drinks this Jacobite Health.

Let

An Humble Address to His Majesty. (xi)

Let us therefore (say these Pulpit Rebels) take King George's Prerogative a Peg lower, smite him with our Tongues, wound him with our Pens, and publish it through the Land, That he is not fit to be trusted with the Sword: Let us raise Fears and Jealousies, call him a *Lutheran*, a *Presbyterian*, a *Whig*, preach the Church is in Danger from his Administration, and act as furiously as if the Calamities we pretend to fear, were felt already, and from the Experience of the GOOD he has done us, raise a Possibility of his doing as much against us, and by these Ways and Means, we shall turn his Glorious Friends (*Marlborough, Townshend, Cobham, Radnor, Stanhope, Bothmar, Cadogan, Gwyn, Walpole, Steele, Ashurst, Hambden, Onslow, &c.*) out of Favour, pack off his Domesticks, deprive him of the Peoples Love and Duty, and accomplish our own Wishes, in restoring our Popish Master, or, which is as well, possess the Places of the late reigning Favourites.

These were the pious Resolves of the Jacobite Priests, (and their infamous Tools the *London, Bristol, and Lancashire Mobbers*) and were order'd to be printed in the *Examiner, Post-Boy, Monitor*, and other Rascally Papers, on purpose to Blemish your Majesty's Illustrious Character, and to prove the *Hanover* Succession a Usurpation. The eminent Danger this was in, Rowz'd all that was Man or Christian in me, and I resolv'd to defend these, or perish with them. In order to this, I publish'd a Book, call'd, *The Court-Spy*, in which I made an open Discovery of the Dangerous Plot then on Foot for Restoring the Popish Pretender, and thereby defeating your Majesty's Succession, I well knew (and my Disco-

(xii) *The Neck-Adventure ; or,*

veries have been since confirm'd by *the Report made by the Committee of Secrecy*) the then Ministry were in the *PLOT*, and therefore would not thank the *Discoverer*. However, being encourag'd by that Excellent Prelate the late Bishop of *Salisbury*, I offer'd the Discoveries of both the *Design* and *Conspirators Names* to a Secretary of State, the Lord *Bolingbroke*, and this in Print, that my Countrymen might see *how* and *by whom* they were betray'd. His Lordship's Answer was only *Silence* to me, and a Command to the Shops to take in none of my Books.

All these Messages and Threatnings from the Lord *Bolingbroke*, had no other effect on me, but to excite me to proceed (with yet greater Courage and Diligence) not only in dispersing the Book already written, but in seconding it with plainer Discoveries both of the *Treason* and *Traytors in Power*, which I did in a Book, intitl'd, *NECK OR NOTHING*. This making such plain Discoveries both of the *Treasons* then acting, and the *Traytors* engaged in it, incens'd the before *Silent Secretary* (who found his own Name at Length in the *List of the Traytors*) to issue out *Six Warrants* for the seizing me ; which produced a third Attack on his Lordship, call'd, *The Impeachment*, and *Address to the Queen*, in which I confirm'd my former Accusations, and offer'd to appear and make them good, if her Majesty would give her Royal Protection to my self and Witnesses. But *Oxford* and *Bolingbroke* knowing I resolv'd to expose their *Treason*, tho' I died on the Spot, not only kept these Discoveries from coming to her Majesty's Ears, but sought my utter Destruction ; so that now I did not know whether I might

An Humble Address to His Majesty: (xiii)

might reckon my self amongst the Living or Dead, and therefore (being still resolv'd to defend your Majesty's just Title to the *British* Crown, tho it were through a Million of Dangers or Sea of Blood) I now fell to writing an Essay, I intituled, *Dunton's Ghost, or, A Speech to the most Remarkable Persons in Church and State*, (but more especially to those plotting Lords that then sat at the Helm of publick Affairs) for being now *civilly Dead*, I thought the best Service I could do to the *Hanover* Succession, (seeing there were *Six Warrants* in search for my Mortal Part) was to appear every Week as a GHOST, that so (if possible) by this new and surprizing Appearance, I might open the Eyes of those blinded and deluded Wretches the *English* and *Scotch* Jacobites, or at least (as we were deny'd the Royal Protection) might do Justice to my self and Witnesses; but whether I did or not, this *Weekly Ghost* had the good Luck to convince your Majesty's Friends, that I would leave no Danger or Project unessay'd to detect the *Treason* of the late *Ministry*, and by the Blessing of God upon this (sixt Resolution) my Four Books, intituled, *The Court-Spy, Neck or Nothing, Impeachment, and Dunton's Ghost*, not only defeated the Jacobite Plot in *Southwark* to Restore the Pretender, (as I can prove by Persons of undoubted Credit) but were the sole Occasion why the *Irish Parliament* inspected the Pretender's Listing of Men in *Dublin*, and of wholly suppressing that traiterous Project, as I can also prove by an *Original Letter* that was sent to me by that *Person of Honour* from whom I receiv'd all those Discoveries, that not only proved *Oxford* and *Bolingbroke* two Traytors to their

(xiv) *The Neck-Adventure; or,*
their Queen and Country, but defeated all their
Plots to restore the Pretender, but till that very
time that I charg'd 'em with *High-Treason* (which
Accusation I subscrib'd with my own Name,
and offer'd to prove by *credible Witnesses*) they
past with *unthinking Churchmen* for two Glori-
ous Patriots, and with the good Queen, for
two Loyal Subjects. — But

*Kind Heaven at last has the Inchantment broke,
And sav'd us by a Providential Stroke;
Justice Divine was gloriously display'd,
To hurl them from that Throne which they betray'd:
Britons shall bless that Day for Years to come,
Which sav'd the State from France, the Church from
(Rome.*

Then Your Majesty will easily believe, that
my daring to expose the Treason that was plot-
ting in *York-Buildings and Whitehall*, at the very
Time when the Traytors accus'd were *Reigning
Favourites* (and in that Sense Monarchs of Great
Britain) must needs exasperate the *Guilty Secreta-
ry*, and (consequently) expose my Person to a
Thousand Dangers, and tis certain my Lord Bo-
lingbroke spar'd neither Pains nor Cost to find
me out, but as if my assuming the *Title of Ghost*
(when I could serve Your Majesty in no other
Form) had made my Body Invisible, or as if I had
been really disembodiy'd, by bare calling my self
a SPIRIT, I was now no more afraid of this
Guilty, whoring, Jacobite Lord, than I was of my
best Friend (I mean that PERSON OF HO-
NOUR that sent me all those *Secrets* that I had
ventured NECK OR NOTHING to publish).
And

An Humble Address to His Majesty. (xv)

And as a Proof of this, I never left the City of London, in the Time of my greatest Danger, but went every Day to the Royal Exchange, or some Publick Coffee-House, as believing no Friend to the Protestant Succession would betray me into the Hands of either Oxford or Bolingbroke, who (tho the Sacheverelite Faction had cry'd 'em up for two Loyal Patriots) I had fairly proved were two Great Traytors, but tho I was not afraid of a guilty Ministry, yet my Friends were, and therefore in this Dangerous Conjunction, extreamly press'd me to fly to HANOVER (where I was told my Neck or Nothing had been kindly received) or else to ANTWERP to the Duke of Marlborough, to whom General Cadogan did me that great Honour, as to promise to deliver my Neck or Nothing with his own Hand, but I thought my self so secure in my own Innocence, and honest Design of serving my Country, (by making Discoveries that no Man was entrusted with but my self, or had Courage enough to publish, whilst the Traytors accus'd governed the Nation) that I absolutely refus'd to fly, as believing a good Cause was the best Protection, as well as its own Reward. Certainly a good Christian Courage in a good Cause, and under the Conduct of an humble Prudence, is the Gift of God and Blessing of Heaven, and 'twas for that Reason that I sent Word to my Lord Bolingbroke(a), that at the Head of Truth I durst face the Devil, or as proud a Fury as himself, and that with a brighter Weapon than a Pen. Luther's Courage and Boldness is greatly commended, when dissuaded from going to dis-

(a) In my Essay, intituled, Neck or Nothing.

(xvi) *The Neck-Adventure ; or,*

pute at *Worms*, for Fear of his Enemies, ' If I
' thought (saith he) there were Danger of our
' Cause, I would go, tho there were as many
' Devils in *Worms*, as Tiles upon the Houses.
And twas a frequent Saying of *Hawks* the Mar-
tyr, ' If I had a Hundred Bodies, I would suf-
' fer them all to be torn in Pieces, rather
' than abjure and recant what I have writ a-
' gainst the Errors of Popery. Tho I fear I
shall never arrive to the *Heights of these Illustri-
ous Saints, in Courage or Piety*, yet I ever thought
the Coward eclipses God's Sufficiency, by unworthi-
ly doubting, that He will not bring him off in
a good Cause, and for that Reason, the near-
er Danger approach'd me (when six Messen-
gers were in Search for me) like the *Light of a
Glow-Worm*, the less still it seem'd ; for tho I did
not surrender myself (for fear my Friends shou'd
tax me with Fool-hardiness) yet I was resolv'd not
to fly from London, where I thought one Life
was too little to hazard in detecting your Majes-
ty's Janus-Enemies, that then (under the Cha-
racter of Faithful Ministers) were actually plot-
ting to restore the Pretender. And therefore,
tho I was now in the midst of Danger, I was so lit-
tle afraid of its GHASTLY LOOKS, that I
thought I could despise the darkest Prison, or
even Racks or Gibbets, if I was martyr'd by 'em
to save my Country, to fear was a Passion I e-
ver thought below me, both as a Man and a Chris-
tian, and should the Jacobite Faction attempt to
murder me (as 'tis what they have often threat-
ned) I'll sell my Life as dear as I can, for I al-
ways go provided with an able Sword and a
Brace of Pistols, and I hope I shall always keep
up

An Humble Address to His Majesty. (xvii)

up my Spirits by the Goodness of my Cause, and there was great Occasion for this Resolution in the late Times of Iniquity and Danger; For ENGLAND was the Scene of Action, and here was the Place where Your Majesty was to be served, and for that Reason I positively refus'd both the Advice of flying, and the Recommendatory Letters which their Lordships the late Earl of Wharton, and Bishop of Salisbury would have given me from themselves, and procured me from others of Your Majesty's Friends. Englishmen, GREAT SIR, do not use to Fear whilst they have Truth and the Laws of their Country on their Side; And so zealous was I for the Succession of your Sacred Majesty's Illustrious House, that I would rather have suffer'd all that the Malice of its Opposers then in Power could possibly inflict, nay Death it self (which I confess was less formidable to me) than so much as in Appearance (or by Flight) have betray'd so Just, so Noble, and so Bright a Cause, as that I was then engag'd in, but could have serv'd but by Halves, if I had ventur'd any thing less than NECK or NOTHING in detecting the Treason and Villany of the late Ministry.

These Discoveries, I presume, have by this time sufficiently convinc'd your Majesty, that not any one Subject in all your Dominions has run so many Hazards of Life and Fortune as I have done in detecting the Enemies to your Illustrious House, of which I have given several Instances in this Address to your Majesty, and is yet further prov'd by that Harsh Treatment I must expect above all others, if ever GOD (as a Punishment for our Sins) should suffer a Popish Pretender to usurp your Majesty's

(xviii) *The Neck-Adventure ; or,*

jesty's Throne; for in that case, *A Great Jacobite* has had the Impudence to say to my Face, *That tho' all other Persons should escape Scot-free, yet that JOHN DUNTON should be Hang'd, Drawn, and Quarter'd at Tyburn, for so boldly distinguish-
ing himself against the Pretender* (in his Two Essays, intitled *Neck or Nothing*, and *The Royal Intreague of the Warming-Pan*) and for his early Discoveries of the Treason of the Late Ministry that prevented the intended Rebellion.

It has, I know, been often insinuated, (both by the *Examiner*, and other *Jacobite Writers*) that I was supply'd with *Great Sums of Money* to carry on these Expensive as well as Dangerous Services, by the Whigs here. But I dare assure your Majesty, that Assertion is of a piece with what those Writers use to advance, that is, utterly False; I never had one Farthing from any Person whatever, but out of my own Paternal Estate, and when that fail'd, CREDIT bore the whole Charge of Printing, Publishing, and Dispersing those Discoveries, for which they fancy me so well Rewarded. That Year Judge Dormer was chose Knight of the Shire for Bucks, I writ an Essay, I call'd, *Plain French ; or, A Satyr on the Tacklers*, (which my Lord Wharton doing me the Honour to read and approve) I gave several Hundreds of 'em away to the Freeholders of that County, to warn 'em against that DANGEROUS EXPERIMENT (as Queen Anne call'd it) of choosing any more *Tacking Members*, whose Behaviour in the Parliament-House was so PLAIN FRENCH, that they wanted but One Opportunity more to Restore the Pretender, Popery, and Slavery. But (Blessed be God) this Jacobite or High-

An Humble Address to His Majesty. (xix)

High-Church Party is very Weak and Feeble at present; for the Craft of the *Satheverell Priests*, (which consists in framing such Interpretations of Holy Scripture as serve an indirect Interest) was never observ'd so much as of late, and no Person has so much contributed to the Discovery hereof, as King *William*, who by the Glorious Revolution in 88, revers'd all the Political Divinity which the Jacobite Clergy had been propagating since the Reign of *James I.* And for this reason I writ an Essay, I intitled, WHIG LOYALTY, on purpose ——— To prove 'twas the High-Church Clergy', who by their Preaching and Voting oppos'd the Bill for *Excluding James Duke of York*, a known Papist ——— To prove 'twas this Party who impos'd upon the Nation the Doctrine of *Passive-Obedience* to a Tyrannical King, upon pain of Eternal Damnation ——— To prove 'twas this Party that always avow'd the Divine Right of a Lineal Succession to the Crown, (by which your Majesty is excluded, and *Papists* set on the *British Throne*) and that all Kings are of God's (not the Peoples) making.

From these Tory Principles (as I have prov'd in my WHIG-LOYALTY which I dispers'd throughout all your Majesty's Realms at a great Expence) some of these High-Church Priests refuse to swear Allegiance to your Majesty, and all the Mobbing that has been in *England* since you came to the Crown, is wholly owing to these Passive Rebels; that Cant so much of *Hereditary Right* and the *Church's Danger*, on purpose to make way for a *Papish Pretender*; And for that reason I have spar'd neither time, pains, nor

(xx) *The Neck-Adventure ; or,*

Charges (for I always give away great Numbers of those Books I write, for the Publick Service) to prove that 'tis only Men of *known Integrity and Love to their Country* (I mean such Glorious Patriots as now surround your Majesty's Throne) that ought to be advanced either in Church or State. The End of all Government is the common Good of the People, and if that End be attain'd under your Majesty's wise Administration and your faithful Ministers, certainly he is fit only for a Mad-house, who attempts to defeat the *Hanover* Succession, on purpose to introduce Popery and Slavery.

A professed Regard to the common weal of the People of *England* steddily pursu'd, did raise the English Monarchy under the Administration of *Q. Elizabeth* (of blessed Memory) to as high a degree of Glory as it ever attain'd when it stood upon its natural Foundation, and (as I have prov'd in my Two Essays intitled *The Golden Age and Medal*, both which the *Baron de Bothmer* did me the Honour to present to your Majesty) no Expedient is so proper to make your Reign a common Blessing, and truly Glorious, as this.

For,

1. Upon this Foundation the Glory of your Illustrious Ancestors was built : And,

2. Hereby your Majesty was recommended to the just and rightful Possession of the Crown, which at present you adorn. Party-taking, Party-making, or partiality of all Sorts over-threw King *Charles* the First, shook the Throne of King *Charles* the Second, and over-turn'd the Monarchy under the Administration of the late King

An Humble Address to His Majesty: (xxi)

King *James*, which by your Majesty's great Affection to the People of *England* is now restor'd, and may be advanc'd to as high a Pitch of Glory as ever heretofore it had gain'd: For hereby,

1. All the true Ends of Government will be fully answer'd.

2. All Factions and Parties will be sunk and forgotten: There will be no Whig nor Tory, no Jacobite, no Church-party, Court-party, nor Country-party; for the Interest of Court and Country will be one and the same, which has not been known since the Death of Queen *Elizabeth*, and therefore will be wonderfully pleasing for its Novelty, as well as for its Profitableness.

3. Virtue and Honesty (which have been much decay'd of late Years) will be encourag'd and restor'd. For no Man can pretend to recommend himself to your Royal Favour, but by advancing the Design which your Majesty openly does encourage.

4. Hereby your Majesty will gain such a Credit with your People, as by virtue thereof very much to increase the Wealth and Strength of the Nation in a short Time. And your Majesty's Revenue must necessarily bear a suitable Proportion to the Trade of your Subjects; so that he who commands the Trade of the World, will consequently command the Wealth of the World.

5. Hereby you may be able to follow the two great Maxims of Queen *Elizabeth*'s Reign, which were,

1st. To be the Head of the Protestants all over the World: And,

2^{dly}. To keep the Ballance of *Europe* equal and steady. And

(xxii) *The Neck-Adventure; or,*

And thus the Glory of the English Monarchy under your Majesty's gracious Administration, will be the Terror of others, and the Delight of all English People, as I have prov'd in my Answer to the Pretender's late Declaration, and in my Four Essays intitled, *The Hereditary Bastard Ox-- and Bull---King Abigail, and Dr. Bungey* (alias *Sacheverel*) all which were printed and dispers'd, and a great Number of 'em given away at my own Charge.

This great Zeal and Charge of mine to serve the Publick (where I found Men of great Fortunes of a little poor Stingy Soul) is visible by the Incumbrance upon my Estate, and the Narrowness of my present Circumstances, which most that know me can attest, being at this Time indebted to many of my Friends for the Moneys expended in the above-named Services; and as I was never SELFISH in my whole Life, I hope no Fellow-Subject will be so unjust to think I have any Eye to my own Advancement, when I assert no Man deserves either *Honour* or *Riches*, but he that (like SIR RICHARD STEEL) has a Soul brave enough to enjoy it himself, and to be a common Blessing to his Native Country (but more especially to such honest Poor as wou'd Work hard for their Bread cou'd they get Employment.) My late Lord *Wharton* (who was my Country-man) and used always to employ my Interest in *Buckinhamshire* (where my Estate lyes) for carrying the Elections in that County, well knew these to be my real Sentiments; and I make no doubt but that Illustrious Patriot Mr. *Hampden* (for whose Election my

Interest

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Interest at Iver, Chalfont, Amersham, Latmus, Missenden, Aston, (a) Stone, Wendover, Chessham, Ailsbury, and other Places,) has often procured several Hundred Votes, will give me this PUBLICK CHARACTER: For 'tis very certain my Lord *Wharton* (his very great and particular Friend) wou'd have honour'd me thus far, or wou'd never at my first Request have recommended my worthy Friend Mr. *John Peny*, to my Lord *Hallifax*, as a Gentleman that deserved a considerable Post; and therefore the Death of the Noble and Generous *Wharton* was not only a National Loss, but was the greatest Misfortune that cou'd have befallen me at this Juncture. For I am sure, had he liv'd to see your Majesty a little at Leisure to Reward your Friends, he wou'd have spared me the unwilling Task of laying these Things my self before my Gracious Sovereign, as pressing Necessity now forces me to do.

I will not impose the least Falshood on my Prince, and therefore do own, that were not all my Estate settled in Joynture on a Wife, who Values Hoarding of Money more than the Repose or Reputation of her Husband, I might have made my self easy, and safe from Arrests, without troubling my Sovereign with this *Reyresentation*, who, I hope, will have the Goodness to Pardon what is thus unhappily forc'd upon me, were I but discharged of this Joynture Shackle, my Word wou'd be taken in the City of *London* for several Thousand Pounds, without Danger of that Uneasiness I now endure for one Thousand Pounds, or scarce so much; and therefore I presume to say, if I have had the Honour to contribute any Thing to secure your Majesty's Accession to the Bri-

(a) The Town where my Reverend Father (Mr. *John Dunton*) was Minister near 30 Years.

(xxiv) *The Neck-Adventure ; or,*

fish Crown, and the saving a Protestant Kingdom from Popery and Slavery, no Man will think a Royal Favour is ill bestow'd upon so mean an Instrument as *John Dunton*; but whatever becomes of me, 'As a Flattery to the Living, is as much my Contempt, as an Insult upon the Dead; I'll venture to publish this *Plain English* (or *Neck Adventure*) to excite your Majesty to make the best Use of your little Time, remembering in the midst of all your Power and Grandeur, that you carry Mortality about you, and are equally liable to the Scrutiny and Judgment of the last Day, with the poorest Peasant, and that you have a great Stewardship to Account for; that Moderation and Vertue being the Course you shou'd steer after (having faithfully discharg'd that Grand Trust repos'd in you by God and this free People) you may after a long and glorious Reign upon Earth, exchange your Temporal for an *Eternal Crown*, and after your greatly lamented Death may the Protestant Succession be continued in your *Royal and most Illustrious House*, to the World's End. I humbly beg your Majesty will not Attribute what I am now going to Mention to any Ambition or Vanity of mine (who being Born a Gentleman, do not Value a *Knighthood* upon any other Foot, only as 'tis a visible Mark of my Sovereigns Favour) but I am saluted by all my Fellow-Citizens that know me, and what I have dared for your Majesty's Service, by the new Title of Sir *JOHN*; yet without a Post or Pension to support that Title, I should be far from desiring the Honour: However, in both, I throw my self at your Majesty's Feet, determine my Fate as you please, yet *Happy or Miserable*, I shall be to my last Breath,

*May it please Your Majesty,
Your Sacred Majesty's
most Loyal Subject,*

AND

Most dutiful humble

SERVANT,

B  JOHN DUNTON.